LITTLE BLUE BOOK NO. 656
Edited by E. Haldeman-Julius

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Author of "The Caveman Within Us," "Sanity in Sex," "Health and Self-Mastery Through Psycho-Analysis and Autosuggestion," "The Puzzle of Personality," "Autosuggestion—How It Works," "Psycho-Analysis—The Key to Human Behavior," "Rejuvenation—Science's New Fountain of Youth," "Rational Sex Series," etc.

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By WILLIAM J. FIELDING

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WHAT EVERY MARRIED MAN SHOULD KNOW

CHAPTER I

THE LOVE IMPULSE

The love impulse is the most wonderful, profound and complex of all the promptings which constitute the behavioristic tendencies of mankind.

The law of self-preservation is said to be the first law of nature. From the standpoint of the individual *per se*, it unquestionably is—but man is a social being and the strength of his social fibre tends to neutralize his purely individualistic, or egoistic, impulses. The result of this is that every day the "first law of nature" is subordinated to the altruistic impulse of self-sacrifice for others.

Men sacrifice their lives for the women they love; and woman for the men they love. The sacrificial ardor of motherhood for the child is too well known to require elaboration. The love impulse extends far and wide and binds every human relationship where a strong attachment is present. And, of course, a manifestation of this same impulse asserts itself in the animal world as well—but that leads into other and diverging channels which we cannot follow at this time. The thought, however, is well expressed in Shelley's significant lines: "nothing in the world is single."

This mighty, universal impulse which does

so much to make life worth while is indeed a complex thing. It has many sides and angles. There is no mistaking the fact that sex is the predominating factor—the orthodox Freudians would say that, in its broadest sense, it is the explanation in itself.

But it is hardly as simple as that. There are too many overlapping strata in the complexity of our human makeup to try to explain it satisfactorily under one label, as broad as that label might be.

Considering how universal throughout nature is the sacrificial aspect of the love instinct, largely automatic in its expression, it would seem to be a biological process, of which sex is the keystone.

But it does not end here. In the human realm, with which we are now dealing, there is the affectional side that may sometimes have a sex motive, and at other times not. It is no rare thing for a man to risk his life when his fellowman's life is in jeopardy, as is evidenced every day—in industry, in the field of adventure, in accidents on the street, and in every other channel of human activity.

There are Damon-Pythias friendships, as well as the loves of Heloise and Abelard; and there are men and women who will not hesitate to imperil their own lives to save a household pet.

Just how far the seemingly pure affectional trait is separated from the love impulse is not easy to say. On the surface, it may appear to have little in common—and in its manifestations it may not; but the important thing is this: the basic instincts which make one pos-

sible, also contribute to the characteristic form of the other. In other words, they spring from the same general source, even though they have many ways of asserting themselves.

Such a tremendous theme is the love impulse that it has always been the principal motif of the poet, the novelist, the artist; and it has been studied and analyzed by philosophers, seers and metaphysicians in all ages. It is responsible for much of the imperishable beauty, ecstasy and sublimity of life, art and literature; and it is equally responsible for some of the greatest tragedies that have scourged the heart of mankind.

With all the age-old philosophizing, romancing and effusions in poetry, prose and plastic art, modern science is teaching us that the love impulse is more far-reaching and significant than the greatest sages and bards ever dreamed.

EARLY SEX CONCEPTS

In the present treatise, we are primarily concerned with the love impulse in relation to marriage. As little as the wise men of the past knew of the hidden springs that determine human conduct, they were less informed about the psycho-physiological factors that blessed or cursed men and women in the intimate relations of marriage.

The reason is all too clear. Sex in the whole history of mankind has not been considered from a rational angle. While neither the ancients nor the medievalists had the psychological and physiological facts to treat

it scientifically, as we now understand it, they might have handled the question with more common sense, and probably would have, if the subject had not been so bound up with taboos, mythologies, traditions and static religious concepts.

The savages, realizing the quite irresistible power of sex, were in their ignorance afraid of it. Nevertheless, its influence dominated their religions, rituals and ethical codes. Consequently, they invoked their many and divers gods to guide them sexually aright—which is another way of saying they hypnotized themselves into believing the fancies and fantasies of their own subconscious minds. They unwittingly resurrected their dreams and dramatized them in rituals, symbols and taboos.

At the same time they made many practical compromises with the sexual problems they faced—often succeeding better than civilized man—although the sum of their efforts was a combination of reasonable sexual practices that were dictated by the exigencies of experience, and a system of highly irrational taboos and symbolism which became absorbed into the traditions of the tribe, and thus handed down to posterity.

As strange as it may seem, we have inherited many of these primitive traditions that antedate history, somewhat colored and reshaped by the various theological influences that have prevailed from time to time.

It has always been difficult to straighten out the tangles of sex, because in so doing it has conflicted with traditions and superstitions

which we have had passed down to us, wholly or in part, from the times of remote barbarism.

So it is today, if the suggestion is made that we revise our laws relating to the questions of marriage, divorce, or any problem concerned with sex, we are admonished with the dogmatic precepts of people who lived from two to four or five thousand years ago. And these are solemnly offered as the final contribution of light on a vital, living subject.

Fortunately for us, if we are confronted with the necessity of combating an epidemic, carrying out a great engineering project, or solving some important technological problem, we do not seek such ancient authority. We are satisfied to consult the most enlightened modern opinions, and do not rest our case upon the wisdom of Moses, Paul, or even Aristotle, as profound a scientist as the latter was in his ancient day.

MONOGAMY

Because of woman's status of subjection for thousands of years, marriage from the standpoint of its historical significance, has been far from an ideal relation. It could hardly have fared better, however, as it was based on the premise of master and subject, and was *arranged* in most cases by others, instead of the principals themselves, and often was dictated by social, financial or other considerations, rather than mutual love.

So true was this situation that love and marriage were generally recognized as excluding each other. Not only the poetry and

romance, but the biography and history of our Western civilization for hundreds of years, reveal this outstanding fact. The wife, it is true, had certain practical advantages—but love was reserved for the mistress, the concubine or even the favorite prostitute.

Marriage was a social form and convenience for the man, enabling him to sire an heir of whose paternity he was reasonably certain and continue his name and family line.

For the respectable woman, marriage was a means of attaining social prestige and position, and in many cases it was an economic necessity. It was a desirable meal ticket; but bore no assurance or promise of love.

Consequently, there was little opportunity for the element of true love to enter in—as the modern advocate of the monogamic marriage, founded on equality of interest and mutual love, considers it.

With the tendency toward sex equality, woman secured opportunities for the development of her individuality. Marriage was no longer the only prospect before her. The professions, business, industry, all offered the means of economic independence; or at least of obtaining a livelihood, independently of marriage.

As a result, woman gained power and dignity, and for the first time was placed in a position where she could take a determined stand in matters relating to her own destiny. This has not only tended to enhance her personal qualities, but it is the basis of a real

monogamic marriage, which only can be built upon mutual love, respect, and equality.

Notwithstanding the pessimism of those who see calamity in our present divorce statistics, the modernist believes that not only is there a more desirable and happy state in the present sex relations between married couples, but that there is a genuine progressive trend in the direction of the monogamic ideal.

Conventionalized extra-marital relations that were formerly tolerated or even taken for granted, are now prominent among the causes of divorce, so that a condition of moral corrosion which was formerly concealed, and by its concealment made more poisonous, is now often exposed to the antisepticizing light of day. It might make bad statistics, but it makes for marital honesty and honor, and leaves the prospect for love and happiness in a subsequent union.

Where there is an utter lack of mutual feeling, or where it is obvious to everyone that one of the parties to a marriage contract is doomed to a life of misery because of the fickleness, incompatibility or corruption of the other, it seems reasonable that for the sake of the injured person, as well as in the interest of society as a whole, it were better that the discordant union be dissolved.

The reason there has been so many unfortunate marriages, relatively, is due in no small degree to the lack of preparation on the part of young people for the estate of matrimony.

As marriage is the most intimate possible relationship between two human beings, and is

based on a sexual union, it should readily be apparent that the principals to such an alliance should be well informed regarding their respective roles. Each should know, not only what is reasonably expected of him or her, but should have a good insight as well into the problems of the other. This preparation would of course, be conducive to mutual helpfulness and understanding.

Nevertheless, despite the obvious desirability of this preparation, little or none has been given to young people. Then when the ship of matrimony has drifted into dangerous waters, or has become hopelessly wrecked, the static-minded people who say, in effect, that nothing should be told, or no information given, are the first to rise in dismay and lament over the disintegration of modern marriage and presage the collapse of our civilization.

It is the function of the Rational Sex Series of the Little Blue Books to contribute something to the preparation of young people for a fuller and happier life. It is hoped that the information given in these books will furnish an insight to the boy and girl, to the young man and young woman, and to the married man and married woman, about themselves which will be of definite and lasting value.

CHAPTER II

THE PHYSIOLOGY OF SEX

Broadly speaking, all the phenomena of sex may be grouped, for the purpose of description and analysis, into two general categories—the physical and the psychological.

It will be understood that, just as the physical and the mental components of the organism cannot really be separated, or just as the so-called material and spiritual entities cannot be successfully divided, it is equally impossible to make an actual separation of these two phases of sex. There is too much overlapping and co-ordination and reaction in the organism to dogmatize about this question.

Nevertheless, we can much better understand the processes and functions of sex, with all their complex manifestations, if we theoretically consider their apparent physical and psychological aspects one at a time.

In defense of this theoretical division, or any similar one, it might be stated that physiologists are permitted to take an organ—the stomach, for instance—and consider it as an entity for the purpose of describing its appearance, structure and functions.

As a matter of fact, of course, the stomach cannot function when dissociated from the organism as a whole, and in functioning it is linked up, not only with the digestive tract, from the mouth to the terminus of the large intestine, but with the entire viscera, the brain,

the autonomic nervous system, and even the legs and arms and muscles of the body, as we know that muscular movements and exercise have a definite effect on digestion and the action of the stomach.

This little illustration will serve the two-fold purpose of showing how one vital organ is dependent in its function upon the cooperation of the entire system; also that it is theoretically permissible to analyze one of the links of the organic chain to better understand the construction of the chain as a whole.

THE MALE SEX ORGANS

The anatomy and physiology, or the structure and functions, of the male sex organs have been described at some length in "*What Every Young Man Should Know*," No. 654 of the Little Blue Books.

However, for the purpose of presenting a connected picture in this chapter, it will be desirable to give a summary of the male generative system. This can best be accomplished briefly by beginning with the seminal fluid—the male fertilizing element—and tracing it from its source, thence on its biological journey.

The seminal fluid, which is produced chiefly in the testicles, is a whitish, albuminous secretion of a characteristic odor. It contains a number of elements, the most important of which are the *spermatozoa*. These are small, polly-wog-shaped cells or bodies, consisting of a nucleated head, a neck and a tail, measuring in all about 1/500 of an inch in length. The head

constitutes less than one-eighth of the body length. The neck is shorter than the head. The whip-like tail is capable of making strong, lashing movements, and when the cell is alive and healthy, it is continually in rapid motion.

It is estimated that upward of thirty million spermatozoa are given out by a normal healthy man in an ejaculation. The spermatozoa are formed in the lobules of the testicles by a complex process of cell division and cell generation. The process is called *spermatogenesis.*

In addition to the testicle secretion, the seminal vesicles and prostate gland also contribute to the constituency of the semen. A drop of semen, highly magnified, in which the spermatozoa will be seen, is shown in the accompanying illustration.

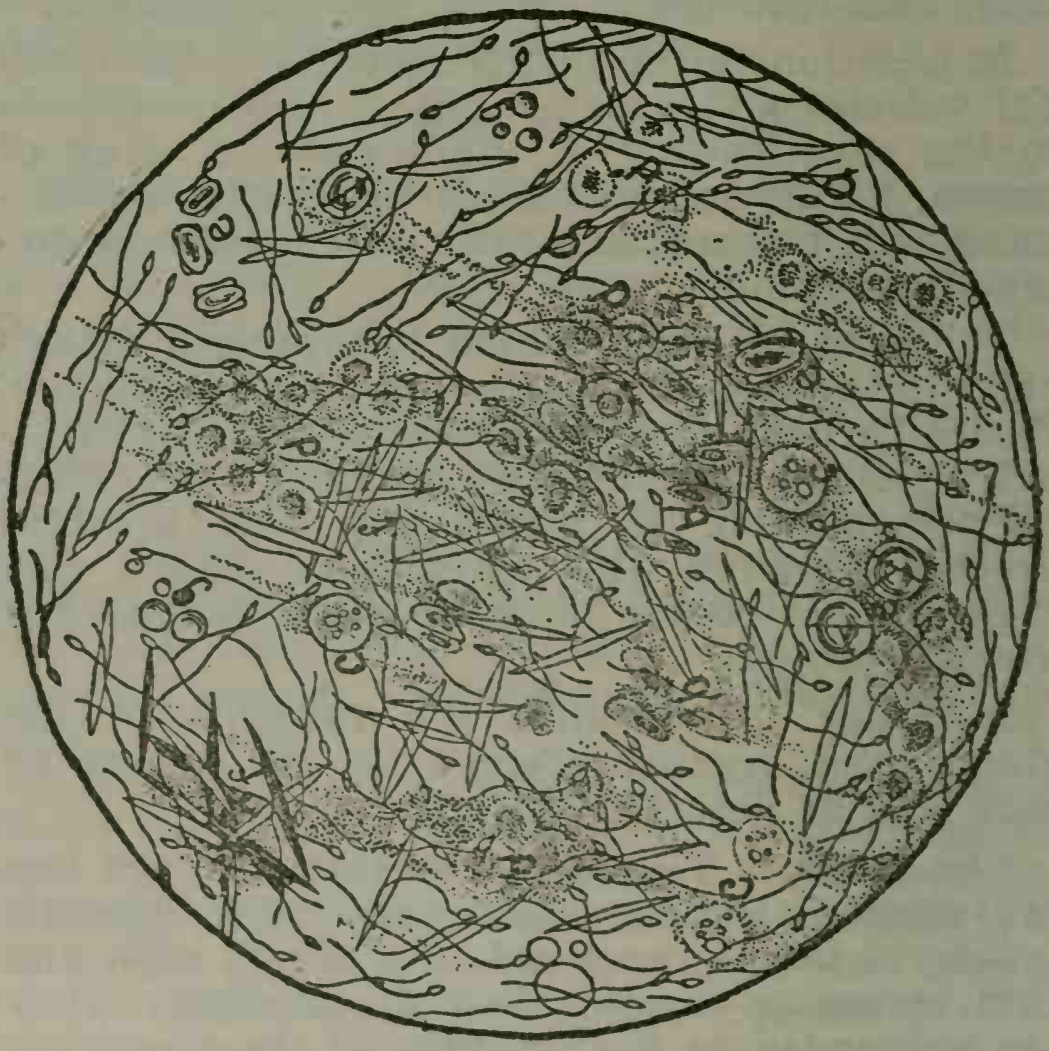
The seminal fluid, which is produced principally in the testicles, passes into the epididymis, thence through the vas deferens into the seminal vesicles to be stored up for future use. During ejaculation, it passes into the prostate urethra through the ejaculatory ducts, and thence on its course from the penis through the urethra proper.

In order to visualize the function of the glands and organs referred to, the nature of each will be described briefly.

The Testes. The testes, or testicles, are two oval-shaped bodies, about one and one-half inches in length, enclosed in a sac of skin and thin muscular tissue called the *scrotum.* They are suspended in the scrotum by the spermatic cord, which consists of loops of muscular tis-

sue, the *vas deferens*, and blood vessels all bound together by connective tissue.

Usually the left testicle hangs a little lower than the right one, but in the case of some men the reverse is true, and this is in nowise an abnormal or unfavorable condition. The veins of the cord are large and numerous and are arranged in a network called the spermatic plexus. An enlargement of these veins is called *varicocele.*



DROP OF SEMEN, HIGHLY MAGNIFIED.

The glandular tissue of the testicle is composed of many lobules, conical in shape, with the bases extending to the outer coat of the testis, while the apices are directed toward the epididymis.

The lobules are made up of fine tubes, measuring from 1/200 to 1/150 of an inch in diameter, arranged in fibrous compartments. The fine tubes converge into larger one, fewer in number, and finally emerge from the body of the testis in the epididymis.

The Vas Deferens. The vas deferens, or *vas*, as it is sometimes called, is a single small tube, about two feet in length, running from the epididymis upward into the pelvic cavity, forming a long loop, coming down beside the bladder, where it is dilated into a sac-like structure called the ampulla, and finally dipping beneath the base of the bladder, connecting with the seminal vesicles. From here it continues to the prostate gland and connects with the urethra, the exist through the penis of both the urine and the seminal fluid.

Cowper's Glands. These glands are small, rounded bodies about the size of a pea. They furnish a small quantity, amounting to about half a dozen drops or more, of a clear, sticky secretion for lubricating the urethra preparatory to the sexual act, or during sexual excitement. As the male urethra is the outlet for the urine as well as for the semen, the channel is apt to contain traces of acid from the urine, which is destructive to the spermatozoa. The alkaline secretion from the Cowper's glands neutralizes any acid that may remain

in the urethra, thus protecting the spermatozoa in their passage from the male organs.

At any time when there is strong or prolonged sexual excitement, a few drops of this secretion may appear, even when the sex act is not contemplated. The occasional appearance of this sticky fluid, under sexual excitement, has often caused worry to men who have not known its significance. Quacks have used this natural phenomenon as a means of frightening boys and young men into believing they were losing a vital fluid, possibly calling it "spermatorrhea," which it is not.

It should be emphasized, therefore, that this preliminary secretion from the Cowper's glands is a normal manifestation during sexual excitement, and is not an evidence of disease or debility.

The Prostate Gland. The prostate is a muscular gland about the size of a horse chestnut, surrounding the urethra at the neck of the bladder. Its function is principally sexual, and the gland is not essential to urination.

The muscular fibres and structures surrounding the prostate, however, assist in maintaining the closure of the bladder and in expelling the urine and seminal secretion. In a diseased state, the prostate is often increased in size, and sometimes causes considerable trouble. Prostatitis is quite a common complaint and enlargement of the prostate is prevalent among middle-aged men.

The portion of the urethra which passes through the prostate is called the *prostatic urethra.* It is a very important section of the

tube. In it are situated the nerves of urinary desire and sexual sensibility. A diseased condition of these nerves may produce, among its characteristic results, increased desire to urinate, derangement of the procreative function, such as impotence and other disturbances.

The prostatic urethra also contains the openings of the two ejaculatory ducts and the numerous prostatic ducts, of which there are some fifteen or twenty on each side. On account of the extremely complex nature of this section of the urethra, the seriousness of gonorrheal infection of these parts, when the disease becomes deep-seated, is readily apparent. When the gonorrheal germs become lodged in these tissues they are very difficult to exterminate, and it requires the most expert attention and prolonged, careful treatment to effect a complete cure.

The Seminal Vesicles. These are a pair of lobular pouches situated below the base of the bladder. They serve as repositories for the seminal secretion, and also contribute a secretion of their own to increase its bulk.

These vesicles, which vary in size in different individuals, are really coiled tubes with numerous compartments. Each vesicle has a duct which joins with the vas deferens to form the ejaculatory duct. The ejaculatory ducts are about three-quarters of an inch in length, extending upward from the base of the prostate.

The Penis. The penis, also called the "membrum virile," is a muscular organ composed of erectile tissue, of three parts or bodies bound together by fibrous tissue.

The penis is supplied with an abundance of small blood vessels, which under sexual excitement flood the organ with blood, causing it to become erect. This condition is known as an erection. Anything, therefore, that interferes with a free supply of blood to this tissue impairs the physiological function of the penis.

The conical-shaped body at the end of the penis is called the *glans penis*. It is equipped with delicate nerves of sexual sensibility. There are glands on and near the inside ridge of the glans penis, the secretion of which, when proper cleanliness is not observed, may accumulate and become offensive, causing irritation or even inflammation.

In boys and young men, a long or tight foreskin, or prepuce, frequently contributes to irritation of this kind. When this condition prevails the foreskin should be removed. This is a slight surgical procedure known as *circumcision*. It is to be recommended for boys generally because of its hygienic benefit.

EROTOGENOUS ZONES

While any one of the five senses may lead to sexual desire, the sense of touch is most definitely associated with it. Furthermore, tactile expressions of affection are particularly in evidence in wooing and in the preliminaries to the sexual act, and the subject is therefore important in a discussion of the physiology of sex. Professor Bain maintained that this sense is both the alpha and omega of affection.

Those parts of the body which are especially sensitive to sexual feeling, or are definitely con-

nected with sexual pleasure, are called erotogenous (love-producing) zones.

In the female, these zones are more numerous and much more diversified than in the male.

In the male, the extremity of the penis—the glans penis—is the principal seat of voluptuous sensation. This portion of the penis is covered with a mucous membrane surface, and is liberally supplied with nerves, which are attuned to sexual response.

The clitoris of the female, however, is in proportion to its size even more abundantly supplied with nerves than the glans of the male. The clitoris is the principal seat of erotic sensation in the female, but there are several other erotogenous zones which have a very definite sexual significance in stimulating sexual feeling.

Of the sexual parts, the vagina—the principal portion of the female organs involved in copulation—and the lower end of the womb, are also highly sensitive and are included in the erotogenous zones; as also are the smaller lips (labia minora) of the external organs.

The next important zone in the female is the nipple of the breast, which is a part of the generative system of the woman, and directly related to the sexual organs in erotic sensation as well as in function.

Thus, the female breasts have always been recognized as a factor in love-making and in stimulating the sexual passion of woman. For her part, woman has been more or less conscious of the erotic importance of her breasts

and has contrived by the arrangement of dress and otherwise to make the most of this asset.

The lips are also universally recognized as an erotogenous zone, as is evidenced in the kiss, which is almost invariably the prelude to more intimate relations; as well as an expression of affection. Furthermore, it has been found that in a large percentage of individuals of either sex, more or less marked sexual desire is aroused by mechanical stimulation applied to the lips.

As the nerves approach the surface of the body which they are to furnish with sensation, they split up into a network of subdivisions. It is an interesting physiological fact to note that one kind of these nerve structures, called "Krause's end-bulbs," which is unusually large, is found only in the penis, clitoris and lips.

Finally, the skin of woman on almost all parts of the body, is subject to sensual feeling under suitable stimuli.

In a sense these facts are widely known, but the knowledge is not adequately utilized in a legitimate way. By this, I mean, the average married man lacks a full realization of the importance of the erotogenous zones. And because of this short-sightedness, he falls that much short of his potentialities as a successful lover.

THE PASSIVE FEMALE

In the realm of sex, the male plays the aggressive, and the female the passive, role. By "passive," I do not mean that woman's normal sexual life is without feeling or expression.

Quite the contrary, her sexual feeling and expression are as deep and profound as in man, but of a different kind, not so conspicuously aggressive, and passive, therefore, in a relative sense.

There are important physiological reasons for the relatively passive role of the female, which implies not only the fact that she is less aggressive than the male, but also that she is intuitively reserved and hesitant in the sexual relations.

This attitude includes a natural defensive armor of coyness, indirectness and a tendency to delay the consummation of the sexual act. It is paralleled in the period of courtship in the comparative reserve of the female. Even when a woman is anxious to receive the love of a man, her method—if she uses the normal feminine technique—is that of convincing him that she is rather indifferent and has to be won.

Of course, the role of the female, even more so than that of the male, is considerably swerved from its "natural" bent under the influences of modern civilization. This is due to the artificial character of our social fabric in general, and to the many incidental factors that affect our lives in considering matrimony.

The principal artificial influencing factor is undoubtedly the economic motive, particularly on the part of parents in their anxiety to see that their daughters "marry well"—usually meaning marrying a man with money, with the assurance of social position, rather than mating for the sake of love. Mercenary incentives

in marriage are not infrequent and further complicate a complex problem.

Much of this is quite inevitable under the stress of our modern society, where after all sufficient material means are a necessity—even when love is present. People raised under certain standards of living can not successfully revert to lower standards and remain happy and contented. The old saying—'When poverty enters the door, love flies out of the window," is not altogether a meaningless aphorism.

In view of the pressure of economic and other influences in our artifical society (and I do not use the term "artificial" in altogether a derogatory sense, as there are both desirable and undesirable features in it), it is remarkable that people act so true to form as they do. The marvel is that men and women retain even as much of their "natural" tendencies as they do, surrounded as they are by so many factors that are not a part of the natural scheme of things.

The essential reason for the passiveness and caution of the female is that she plays a tremendously more significant role than the male in the sphere of sex.

The male, in the sex relations, is concerned primarily with the prospect of a pleasant episode. The female, in the same situation, is concerned (and she seems subconsciously to sense the responsibility, even when it may not be consciously in mind) with the possibility of motherhood. In submitting to the sexual act, she risks suffering and dangers to which the male is not exposed.

It is true that fatherhood incurs responsibilities—even more so under civilization than in the primitive state. But they are the responsibilities that have been imposed by tradition, social codes and education, and are not so deeply rooted in the biological foundation of man that they subconsciously influence his autonomic behavior, as is the case with women.

Whereas fatherhood is, biologically, an incident—motherhood is an occupation, of which the organism in its sexual expression and promptings seem to take full cognizance.

The result is, and this is an important fact, that woman has to be wooed and won—unless she is bought at the matrimonial bargain counter, and these cases are here only alluded to because they exist. It is not our province to attempt their solution. Their problems cannot be solved in a book of this kind, except insofar as their sexual experiences also approach the field we are discussing. Where the problems overlap into match-making economics, we can only hope that things will turn out for the best.

Women must be wooed and won—in courtship; and in every sex episode after marriage, if the man wishes to hold the love and esteem of his mate.

Too much stress cannot be laid upon this fundamental point. Lack of attention to this principle, which may be dignified by the term *Law of Nature*—as it is universal throughout nature—has been the cause of unsatisfactory sexual relations in countless marriages.

Furthermore, the dissatisfaction engendered by sexual disharmony from this source has led to various other complications. As a result of unsatisfactory sexual relations in marriage, the partners become quarrelsome, embittered and nerve-racked. Neurasthenia is not an unusual result. These are among the more ordinary results that never reach the point of conspicuous public notice.

How many cases of infidelity, separation and divorce are due primarily to this cause it is impossible to say. And while the trouble is so often blamed on the "coldness" of the woman, in the great majority of cases it is due to the lack of insight and understanding on the part of the hushand. He has never learned the physiology and psychology of love, and consequently he has never been able to practice the art of love in marriage.

The husband suffers from his own short-comings, and becomes dissatisfied, often embittered. His wife, sexually unsatisfied and spiritually dissatisfied, is equally at sea, and baffled by a situation which for her has no solution. The solution lies in his hands, if he but knew the way.

Walter M. Gallichan says in this connection: "Those who are frustrated resort to old adages for consolation, and profess that women's passions are cold by a design of Nature. Men have themselves to blame for their ill-success in this research. The standards of feminine virtue, modesty, reserve, and reticence have been set up by men, as the dominating sex; and woman's

dependence on the breadwinner and the protector of the brood has caused her subservience to man. Any divergence from tradition instituted by man as the patriarch, or supreme head of the family, has brought penalties and sorrow to women.

"The dread of arousing dislike is one of the origins of sex-modesty. Women all the world over possess a native modesty; and among primitive tribes the instinct is often very marked, and is deep-rooted in the female sex, though the form of expression varies according to race. Civilized women are forced by convention to preserve extreme reticence upon their most intimate, and therefore highly vital, desires, feelings, and deepest emotions, because masculine opinion is generally in favor of vestal ignorance.

"Her deliberations may seem evidence of coldness and calculation. In all cases where her heart is vitally concerned her hesitancy is not affectation, but the manifestation of a subconscious maternal solicitude. Her choice is inexplicable to herself in a set formula. All she knows is that the appeal of this man is irresistible, and fire and flood will not restrain her.

"A man is more impetuous, sudden, aggressive and confident in his wooing. He can afford to be more love-distracted, romantic, idealistic than the woman. In nine cases out of ten there is no definite sense of paternity mingled with his intense yearning for possession. The question of a family may scarcely enter into his re-

flections. He is the eternal male, urged on by an overwhelming impulse to seize the woman and bear her away. Her reluctance alternately stimulates and irritates him, and it may even cause exasperation and anger. The senses have overpowered him; the reason is arrested; he may behave insanely. For the lover and the lunatic cannot disclaim kinship. Passion is an exaltation and a furore.

"The contest between the vehement wooer and his defensive partner is not without real stress and often torment, even when both are enthused by sincere and fervent love. Courtship is not simply a preliminary. It is a continual preparation for a career of the supremest import to the pair and to the race. The impulse to dominate and subdue the coyly resisting woman is very powerful in the man, and in morbid forms this impulse may become cruel.

"Women who love with their whole beings often confess that there is joy in surrender and submission to a lover. The romantic young girl dreams of the valiant knight, tender and yet strong, who has the power to carry her away. But before a woman can abandon herself happily to the will of the suitor she must feel absolute confidence in his love. The bold lover is usually victorious, because his audacity is a sign to the maiden that he represents her ideal of forcefulness; and the manifestation of power gives her trust in his capacity as a future protector. I am writing now only of love, and not of the various social or mercenary incentives to marriage."

CHAPTER III

THE PSYCHOLOGY OF SEX

A great deal has been said by those who object to rational sex education about trusting to "instinct" and "nature" in matters of sex, particularly with respect to the sexual relations in marriage.

This advice is the most utterly ridiculous that has ever been given on an important subject. It would be difficult to think of anything more fallacious, or even disastrous in many cases, in its results.

Fortunately, it requires very little effort to expose the fallacy of this argument. To begin with, we are living in a civilization which has been built up in a process of thousands of years of modifying instinctive tendencies, inhabiting and sublimating them, and in many cases so neglecting others that we have lost the use of certain instincts that are still serviceable to savages, and were important possessions of our remote ancestors.

The admonition to be governed by instinct is quite on a par with the argument that certain practices—birth control, for instance—are not *natural*, and are therefore to be condemned. Of course, contraceptive practices are unnatural in the same sense that living in houses, using artificial light and heat, wearing clothes, eating cooked food, using eye-glasses and doing a thousand odd other things that are commonplace in our civilization, are unnatural.

It is against the law of nature (gravity in this instance) for water to run up hill, but we insist upon having running water in our modern homes, even if we have it pumped up hill to reach us, instead of going down to the backyard pump, the village well or the city equivalent (of course, there is none) to get water in the *natural way!*

We will admit that we still get children in the natural way—one concession, at least, to the "naturists." But our seventeenth century contemporaries object because we use some discretion in choosing the time to have children, in regulating their number, and declining to bring them into the world when they cannot properly be taken care of and educated.

The fallacies of instinctive guidance and trusting to nature unassisted have been refuted so thoroughly by various writers on the subject of sex education that it will not be necessary to dwell upon the matter here.

WOMAN'S LOVE-LIFE

As we have observed in the previous chapter, woman's erotogenous (love-producing) zones are more numerous than man's. And just as her sexual feeling is more diversified physically, so her sexual nature is more complex psychically.

In using the term "sexual," in this instance, I do so in a broader sense than is generally employed. The new psychology has to its credit the distinction of having given sex a broader meaning than the old academic psychology had accorded to it.

Sex in the sense in which I shall use it in this series is a term that includes all the reproductive impulses and love forces, direct and indirect, conscious and unconscious; in other words, all those biological functions and impulses that are employed in the interest of the race.

While sex passion, as a direct feeling, is unquestionably stronger in the male, the feeling of parenthood, with all that this implies, is stronger in the female. There are individual exceptions to this rule, of course, and because they are recognized as exceptions, they only tend to emphasize the universal application of this rule.

Woman's constructive role in the reproductive realm is responsible for her more diversified sexual psychology, as well as for her more complex sexual physiology. And this fact has to be taken into consideration in the marital relations if there is to be mutual happiness and well being.

It is impossible to estimate how large a proportion of the cases of neurasthenia and other "nervous" troubles is due to an unsatisfactory condition of the modern woman's love life.

Dr. Paul Dubois, the famous French neurologist, states in his "*Psychic Treatment of Nervous Disorders*": "A still closer connection is established between the psycho-neuroses and the sexual life, and if patients were a little less discreet on this point we should see that there is very little 'nervousness' in those who have no sexual disturbances."

There are women without number who are in the nerve racking position of possessing normal sexual desires which are never completely satisfied because, (1) of the irrational sex inhibitions which they have acquired as a part of their education, and (2) of the husband's lack of knowledge of feminine sex psychology.

The last named factor is of greater importance than the first, because a tactful, informed husband could in practically all cases help to overcome the irrational inhibitions. He could do this by taking the initiative—and only he can successfully take the initiative in the sexual relations—in adjusting themselves to a role of sexual harmony in the marital life.

Woman craves love and affection, and if she is placed by marriage in physical juxtaposition to the means of satisfying this craving, without ever enjoying the gratification that her whole organism demands, a state of chronic disorder is bound to ensue.

As a result we have explosive "nerves" with all sorts of concomitant physical and mental disturbances—the price of sexually cheated womanhood.

As much as the evil of sexual excesses in marriage is cautioned against ignorance of sexual psychology and conjugal hygiene often leads to harmful denials that are no less injurious than immoderation. Undue ascetic restraint accounts for far-reaching disturbances in the emotional, mental and physical make-up of married people.

The conflict engendered by physical intimacy on the one hand, and physical denial on the other, is provocative of violent nervous upheavals.

Balls-Headley came to the conclusion as a result of his observation in Australia of seven thousand cases of ailments of the generative system in women, that lack of satisfaction in the normally constituted woman is a fruitful source of disease.

It is true that the monotony of household routine tends to create a neurotic background for many women. But when to this is added a sexually unhealthy life, the breaking point is hastened and the damage intensified, when it might have been retarted, or even successfully overcome if the marital relations had been successfully harmonized.

The question of overwork in the ordinary modern household should not be a serious one. Freud struck a significant note when he said that the physician who informs a busy man that he has overworked himself, or an active woman that her household duties nave been too burdensome, should have told his patients they are sick, not because they have sought to discharge duties which for a civilized brain are comparatively easy, but because they have neglected if not stifled their sexual life while attending to their duties.

Another fact, and an important one, in producing marital disharmony, with its resultant train of evils is the fear of conception. There is no more nerve-racking life for a woman than

the constant fear of pregnancy. The ignorant notion of leaving procreation to chance is an anachronism far removed from twentieth century marriage ideals. When the husband is out of sympathy with the wife on this vital question—or is indifferent to the matter—harmony and happiness are impossible.

It seems to be the consensus of opinion of all those who have given the subject of sex problems in marriage any serious consideration, that practically all women—regardless of their abstract religious beliefs—desire to regulate the number of their children and prevent unwanted pregnancies—at least in their own cases. The fact that they are not more often successful is due to their ignorance of reliable contraceptive methods and the lack of cooperation on the part of the husband. The well known prevalence of abortion among all classes of American people who lack contraceptive knowledge speaks eloquently of the tragic condition that results when this information is withheld.

BENEFITS OF CONJUGAL LIFE

The benefits of a well ordered conjugal life have been set forth by many authorities. Some of the ill effects and deplorable results of a disordered conjugal life have been mentioned. These, after all, are the consequences of ignorance and misunderstanding, and not of married life as such.

Kisch, one of the greatest authorities on the sexual life of woman, has commented upon the

beneficial effects of wedlock upon the health of ailing women.

Notwithstanding the unfavorable sexual experiences of a large number of women in the married state, the greater longevity of married women than the unmarried indicates that even partial gratification is better than complete inhibition of the sexual life.

Matthew Duncan declares there can be no doubt of the value of intercourse in regulating the sexual life of woman. Anstie states that unappeased natural desire is a frequent source of neurasthenia in women, and that digestive disorders and anemia are often cured by marriage.

Rohlider is also of the opinion that various neurasthenic symptoms disappear in successful marriage, and that suppressed desire may cause depression of spirits, irritability and excessive lust. Dubois, already referred to, writes: "The moderate exercise of the sexual functions can create a salutory euphoria and calm the nerves, even in sick people; it favors sleep, and sometimes causes painful mental states of anxiety and vague unrest to cease."

Mosso, in his work on "*Fatigue*," alludes to intercourse as both a stimulus and a seditive. Haig gives a physiological basis to the benefit derived from the sexual act by stating that it lessens bad temper by withdrawing blood pressure from the brain.

In the works of numerous other sexologists, including Ellis, Robinson, Gallichan, Robie, Long, Stone, the benefits of normal sex expres-

sion, physical, mental and spiritual, are stressed.

After all, the relationship between health and the exercise of an important biological function like sex should be perfectly obvious. Mankind is equipped with special sets of sexual nerves, very complex in their ramifications. This organization of nerve structure was meant to be used. As the response to all nerve stimulus is either pleasure or pain—never indifference among normal people—it follows that pleasure is a legitimate result to be expected of sexual expression.

When the mental attitude of a couple is in harmony in regard to the function of sex, when there is insight and understanding, sympathy and mutuality, the physical consummation of love is the highest expression of ecstasy and sublimity.

That this evidence of supreme bliss, or anything approaching it, reacts in enduring happiness, well being and mental and physical health, should be as clear as the connection of cause and effect can be.

WOOING AS A PSYCHIC PREPARATION

Throughout nature, the male woos the female before every act of copulation. The intensity and elaboration of the wooing depends upon the erotic characteristics of the species. The process is an inevitable one, however; it is never dispensed with in the sexual relations in the animal world.

The meaning of this is *preparation.* Wooing is a form of preparation—physical and mental.

Even much of the physical preparation depends upon the mental attitude toward the subject, although there is always a reaction and reciprocity between those two components.

Only among mankind is wooing—in the biological sense—as a rule neglected. The average man does his wooing before marriage, in the formalities of courtship. When he has won his bride, he ceases his wooing, and society, by neglecting to teach otherwise, approves the ill-conceived course.

Consequently, sexual relations are too often indulged in by the man in an abrupt, matter of fact manner. His sexual passion is quickly, often spontaneously, aroused, and he seeks to satisfy himself. This he does, or attempts to do, without any realization of the slower moving sexual nature of his mate.

Because of the profound difference between their sexual make-up, which has behind them a totally unlike biological history, they approach the intimacy of the conjugal relations from quite a different angle.

Dr. Marie C. Stopes, the English exponent of sex enlightenment and voluntary parenthood, writes on this subject: "It should be realized that a man does not woo and win a woman once for all when he marries her. *He must woo her before every separate act of coitus;* for each act corresponds to a marriage . . ."

Again, the same writer declares: "Man, through prudery, through the custom of ignoring the woman's side of marriage, and considering his own whim as the marriage law, has largely lost the art of stirring a chaste partner

to physical love. He therefore deprives her of a glamor, the loss of which he deplores, for he feels a lack not only of romance and beauty, but of something higher which is mystically given as the result of the complete union. He blames his wife's 'coldness' instead of his own want of art. Then (sometimes) he seeks elsewhere for the things she would have given him had he known how to win them. And she, knowing that the shrine has been desecrated, is filled with righteous indignation, though generally as blind as he to the true cause of what has occurred."

The ardor and impulsiveness of the male must be controlled, and the erotic energy utilized in preparing (wooing) the female for the joyous consummation of love. This can only be realized in a thoroughly mutual, reciprocal relationship—where the desire to possess is equalled by the desire to be possessed. An ancient Chinese philosopher has expressed this thought in these appropriate words: "Where *two* are jointly concerned, *one* must not insist."

Frigidity (absence of sexual feeling) on the part of the woman is undoubtedly a factor in marital disharmony. However, the proportion of genuinely frigid wives to the extent of sexual dissatisfaction is very small.

Much of what passes for "frigidity" in wives is a state of apathy or repugnance to unsatisfactory sexual relations—unsatisfactory because the preliminary wooing which nature demands has never been forthcoming.

Another type of artificial "frigidity" is cul-

tivated by a process of miseducation with respect to the vital problems of life, to which a large number of refined women in particular have been subjected. Taught from the time of their earliest childhood that everything relating to the physical side of sex is "nasty," "impure," "animal-like," etc., there is created a formidable mental attitude of revulsion toward any sort of sexual experience. As a result of this barrier the conjugal relations are perhaps looked forward to with loathing, when not repressed out of mind as too "low" and "base" to think of. But even cases of this kind, which involve the reeducation of the wife, can be won over by a tactful, considerate husband who has an understanding of sexual psychology.

The presence of structural defects, abnormalities and chronic affections of the generative organs may be responsible for a feeling of antipathy, or even horror, toward sexual congress. This condition, however, is a problem for the pathologist, or at least for the gynecologist, and lies outside of our present discussion.

We are primarily interested in normally sexed married people who are seeking the information which will enable them to live a happier and fuller conjugal life.

Fortunately, the great mass of men and women come in this category, and those who have not succeeded in adjusting themselves harmoniously in their sexual relations may do so by obtaining an insight into the fundamental laws of sex.

The majority of women who are apathetic, in-

different or even antipathetic in the marital relations may be won over to a basis of normal expression if the sexual partner shows the consideration which the feminine nature unconsciously, but uncompromisingly, demands.

This implies that the man must never force himself sexually upon his mate, and never assert himself when the act may be physically undesirable or psychically repugnant. The sexual feelings of both men and women run in cycles, but in women the variation is much more defined. At certain times of the month, intercourse may be objectionable to the woman because of the low ebb of her sexual libido. At such times, which are readily perceivable to the informed husband, he will not engender antagonism and discord by being insistent.

At those times when the woman is disposed to sexual excitation, then the man's advances should be framed in loving words, in petting and fondling; in other words, in love-play and in the most endearing solicitation of which he is capable. He should never be hasty or rash; always considerate, first and last of the feelings of his partner.

Dr. T. W. Galloway has expressed himself as follows in regard to the function of courtship within marriage:

"Even in animals which live together for a season, each act of sex intercourse is normally introduced by at least a brief period of personal courtship. This may be long and complex and with varied appeals of song and movement and color. The value of this is that it prepares both mates physically and psychically

for the act of mating. Because of the greater range of psychical development in humans and of the powerful effect—both stimulating and inhibiting—which psychical states may have upon sex interest, this courtship between husband and wife is even more necessary than among animals. Such intimate love-making among those rightly mated makes physical intercourse more desired; by stimulating the secretions it makes union more easy and more pleasurable; and most of all it takes an animal function and lifts it out of a mere physical state into a sacrament which binds together all the phases of human love into one. For this complete union of two persons there is no parallel in all our human experience. Illegitimate sex relations, mating without psychical love, or psychical love exclusive of the privilege of mating, have no such complete or permanent satisfying value.

"Aside from this and yet because of this, love-making courtship between husband and wife should not be confined to times of mating. Even the male birds continue their love-songs to the mate while she is incubating the eggs and when actual mating is past. Married life should continue, keep alive, and perfect that which courtship before marriage began; the development of love while physical union is in restraint. Such love-making has a quality which is very convincing and satisfying to the mate. It adds a special flavor to the joys of the whole married relation.

CHAPTER IV

WOMAN'S LOVE-RIGHTS

We have discussed the question of the physiology and psychology of sex, particularly from the man's standpoint. Because of lack of space, a description of the generative organs of woman, as a part of the physiology, has not been given. This information, however, is covered quite fully in Little Blue Book No. 655, "*What Every Young Woman Should Know*," and the question is amplified in No. 657, "*What Every Married Woman Should Know*." It is recommended that the husband should particularly read the latter book, as it supplements many of the problems presented in the present volume.

Furthermore, the success of marriage depends so much upon a mutual understanding of each other's sexual nature as well as upon an adequate insight into one's own particular side of the question, that husband and wife should be equally well informed about the problem of sex from both the masculine and feminine standpoints.

Unfortunately for married people, it has never been considered necessary or desirable to prepare for marriage. There is no undertaking in life which is so important; and there is no undertaking for which men and women receive less preparation.

As Cabot has said: "Love has to go to school like every other human faculty, and marriage

is the only school where the sessions are long enough and continuous enough to break through the barriers just beyond which are the prizes."

And starting marriage untaught has its hazards as we have seen. While the sessions are long enough and continuous enough—the trouble is that the tutors do not know the subject which they are undertaking to teach. The mistakes have been many and serious, and the wonder is that the results are often no more detrimental than they are.

SEXUAL RELATIONS

Married life, from every angle, is a process of adjustment, cooperation and mutual consideration. The sexual relations, signifying a physical, emotional and spiritual communion in the consummation of love, are the key-stone of the matrimonial arch. It stands or falls on the success or failure of these relations.

In the preceding chapter, I have spoken of the role of the man as the wooer in the preliminaries to the sex act. There are other important problems involved, including the procedure in the initial act of copulation; the frequency and hygiene of intercourse, when it should be avoided; the desirability of controlling conception, and other questions upon which enlightenment is required.

The sexual initiation, or the bridal night, is the most important event in the whole life of the bride. Upon the result of this experience depends in a large measure her whole physical and mental reaction to future sex relations,

either for a long time to come, or even permanently.

It is ncessary to generalize in discussing this subject, or any normal phase of the sex question. This is somewhat unsatisfactory, as there are many types of women, representing widely different degrees of sexual sensitiveness, vitality, curiosity and enlightenment.

Women who have been informed upon the subject and have had their curiosity aroused so that they are prepared, and perhaps anxious to participate in the consummation of the marriage, offer no problem in this instance. By their preparation, they have found the solution when the husband is equally well informed, to one of the most important problems they will have to encounter.

We must consider the status of the young woman who has only a vague idea, and possibly an ill-founded one, of what sexual intercourse will mean to her. Furthermore, some women are extremely sensitive and nervous. Others are tender, and the rupture of the hymen, if it should be somewhat resistant, may cause considerable pain, if the utmost care and solicitude are not shown.

In this case, the complete act of coitus should not be attempted at first. It is better that the hymen be gradually stretched, to avoid a painful tearing away of the membranous obstruction. Several nights may be required to bring about the complete defloration, without shock or injury. And the man who shows this consideration and care in initiating his bride will

never have occasion to regret his foresight. He may be sure that the woman of his choice will always remain grateful for his restraint.

After the first coitus, which represents the beginning of the practical education of the woman in the conjugal relations, there is still a considerable period which calls for extreme discretion and moderation on the part of the husband.

Love, as has been explained, is a more diversified manifestation in the woman than in the man. With her, it is expressed in caresses, embraces and in less sensual evidences; whereas, in man, it is more centralized in sexual passion.

The husband should remember that the erethism, or desire, of his wife should correspond with his own before the sexual act is undertaken. Insistance or compulsion of an indisposed partner is a decidedly unhygienic and unethical procedure, destructive to connubial harmony.

Repetition of this offense is liable to lead to serious consequences, such as a positive loathing for the husband, and an acquired aversion to sexual intercourse. The intricate ramifications of the nervous system by their reaction to sexual stimulation, produce a proper mental and emotional state, when the physical condition is favorable, as a preliminary to copulation.

In man this condition is readily aroused, but in woman it is usually slower in expressing itself, and often the feeling is aroused only at the periodical high tides of sexual vitality,

generally just before and after menstruation. However, there is no rule governing definitely the time of these occurrences, as the occasions of this physical preparedness, or tumescence, are widely variable.

In the early weeks of marriage, the psychological factor is more important than at any other time, except than during the initiative bridal night itself. During the honeymoon period, the mental qualities of the bride are extremely sensitive to impressions and responsive to their reactions. The utmost tact and consideration are required of the husband in all his intimate actions and attentions.

The future of marriage may be made secure to happiness, or irreparably marred, by these early experiences. There are women advanced in years, and mothers of men, who have never completely recovered from the tragedy of maladroit initiation into marriage. Sometimes a condition of frigidity is produced in a wife during the first few weeks of wedlock. The possibilities are open at this time for the harmonious physical blending that will bring the couple together in a sublime merging of body and soul—the highest goal of true married love; or, it may arouse in the woman a revulsion and horror, and inflict on her sensitive nature a wound that may never entirely be healed.

In the process of making a harmonious sexual adjustment, therefore, the young husband will bear in mind the psychological differences of the two sexes, and never be hasty or rash in asserting himself. He must realize that he is

taking the initiative in the sexual education of his spouse—and at the same time, adding to his own sexual understanding.

Of course, there are some women quite exceptional who are more passionate, and whose nature demands more frequent satisfaction.

RECIPROCITY IN THE SEXUAL RELATIONS

The traditional Occidental notion of the sexual function has been that man is the sole deriver of pleasure, and that woman is merely an instrument to contribute to this end.

The Orientals, more versed in the arts of love, have to their credit generally recognized the reciprocal relationship of the sex act, and are scrupulously conscientious in their fulfillment of this requirement.

Dr. Wilfrid Lay (*A Plea for Monogamy*) has expressed this ideal of reciprocity in the sex relations in the following words:

"The right of the wife to experience the erotic acme at every love episode is only beginning to be admitted. Up to the present time the husband has generally gone on the principle of taking his wife's body for the fine physical catharsis he fancies it produces in himself.

"Taking a woman's body, however, for the fine emotional catharsis, without 'considering too curiously' just how it trikes the woman is manifestly, to any thoughtful man, merely a one-sided affair. It involved only as a negative quantity the results of his action upon the woman, because erotically the result is negative in her case. The most it can do is to stir

her emotions a little, leave her with more or less ungratified desire, a tension which in the end is most harmful to her.

"Only a man whose mentality is below par or undeveloped can feel himself fully satisfied with an attempt at a purely physical love episode like this. To his unconscious it can be but the stepping up a step that isn't there, a striking out at the empty air. For the exaltation (which would come from passion reciprocated) is indelibly registered on his unconscious as a negative quantity. It is a dent in a surface intended by nature to be convex. In the fully developed man all the sensibilities registering response in the mate are present, and if they are not given the opportunity to function, the lack of it is definitely recorded in the unconscious. The man has as much right biologically to a response in his wife as the wife has a right to be sympathetically handled.

"In a time soon to come men will take into consciousness and into conscious control all instinctive actions, and all these unconscious lacks; and will so plan their love that the absence of response will be avoided. The woman's right to be made to respond will be finally acknowledged.

"The right of woman to experience such stirring up of conscious depths of soul as is caused by the erotic acme of the love episode, and the advantage to her health and general welfare coming from such stirring are two separate questions. Havelock Ellis has admitted that the woman's right to love and all it can include

is not a right in a political or even an ethical sense, any more than the right to be happy.

"But for the existence of the relation of a higher type of erotism to health of body and mind physiological science is piling up proof every year. There is a positive relation, a direct connection, of cause and effect. Only the fullest use of all the faculties makes the fullest and therefore the happiest life.

"Response as an actual manifestation on the wife's part may be absent while there is a repressed response present. In other words the desire and gratification of it may both occur in her, but below the level of consciousness. A previous attraction which drew her toward her husband when he was her lover may have been repressed by some gauche behavior of his. Desire, even after conscious passion has cooled, may nevertheless remain in the unconscious. If consciously accepted, desire is accompanied by a phyical condition of tumescence. If not consciously accepted, either the tumescence does not enter consciousness or it is not in the same organs it would be in if one were consciously entertaining desire.

"In the absence of the proper or suitable substitute gratification, the increase of blood supply to specific organs gradually diminishes and the desire gradually subsides; but there is still left a nerve tension that is closely bound up with various ideas, images and other predominantly mental states."

FREQUENCY OF COITUS

There is no question asked by married people

more often than the frequency with which the sexual relations may be engaged in, to assure the most beneficial results to both parties.

This question cannot, of course, be answered categorically, because of the wide difference in individual temperaments, physical and mental dispositions, ages, climate, diet, and other factors. It is quite readily understood that sexual indulgence which would be normal for one person may be either excessive or inadequate for another.

However, there are certain principles that may be applied in a general way, and common sense, together with our knowledge of sexual phenomena, will further help to guide us.

It is generally agreed that for normally constituted people at the height of their sexual powers, intercourse may be engaged in beneficially not oftener than twice a week. Many men of average vitality may think that they can safely exceed this limitation, but it is always best to avoid the possibility of excesses. A conservative policy in regard to the expenditure of vital sexual energy is always desirable.

Furthermore, by applying the principle of wooing before each sexual embrace, the relations will be more satisfying and the periods between may be longer than if the act is performed in a perfunctory way—*i.e.*, merely as a means of furnishing a physical climax.

As the couple grow older they will find it desirable to lengthen the period between each act of coitus. Generally speaking—and again there are always exceptions—after forty, the

sex relations may well be limited to once a week, and in later years, say after fifty, to once in ten days or twice a month.

Malchow states: "In practice it will be found that most always when there is sexual excess it occurs either at times when the relations are illicit, or temporary, in which the utmost efforts are exerted to derive the greatest amount of pleasure within a limited time; or when the marital relation has been assumed after a life of continence.

"Married people who confine their relations within the family, practically never, except there be a great difference in age or other extraordinary circumstances, indulge excessively in sexual relations after the novelty of the situation has worn away and they have become accustomed to each other.

"On the contrary, it is more likely that under our social conditions more injury is wrought by irregular and denied relations than by the frequency of natural intercourse."

In the question of frequency, I have spoken from the husband's standpoint; but wish to reiterate that the wife's wishes and feelings should always be considered, as repeatedly set forth in this treatise. If the sexual act is a great nervous and emotional strain on the woman, resulting in a state of exhaustion, the effects of which remain for several days, then coitus should be engaged in less frequently. In cases of this kind, it would be well for the man to learn to adjust himself to his wife's sexual requirements, so that these ill effects are avoided. Usually these nervous reactions

are the result of some lack of harmony in reaching the climax, or in mental inhibitions on the part of the woman. When the husband has learned from experience, and through the insight which rational sex knowledge should give him, how to adapt himself to his wife's sexual nature, the climax should be followed by nervous relaxation instead of heightened tension.

Moderation is always a safe rule of conduct in any field of life's activities. In no branch is this principle more valuable in its application than in the realm of sex. Excesses in coitus are debilitating.

There are some wives, quite exceptional but not rare, who are so robust sexually that they make inordinate demands upon the husband. If the husband finds himself so mated, he should discuss with his wife their respective problems, and if she has his best interests at heart, she will recognize the necessity of cooperating in the policy of moderation. In any event, the husband, if prudent, will not permit himself to be overtaxed by excessive indulgence.

In all cases of unequal sexual vigor, it would be well for the more robust mate to accommodate himself or herself, as far as possible, to the deficiency of the other, and the weaker one do all that may reasonably be expected to strengthen his or her sexual libido in the attempt to bring it up to normal.

Coitus During Menstruation. The fact that many women are more amorous during menstruation than at any other time, brings up the

question of the desirability or undesirability of intercourse at this period. For very good reasons, sexual congress should be refrained from during menstruation.

In the first place it is unhygienic and unesthetic; and in the second place it is apt to lead to congestion of the uterus and other parts of the woman's generative system; or it may be the cause of catarrah in the urethra of the man.

Coitus During Pregnancy. It is the consensus of opinion of the leading sexologists and gynecologists that intercourse during pregnancy is not harmful to the woman if proper care is observed. It is true that certain theorists and extremists advocate complete abstinence during pregnancy. This demand, however, is unreasonable and unwarranted, and compliance with it would subject married people who are used to regular intercourse to a hardship that is altogether uncalled for. To deprive the husband and wife for nearly eleven months (counting the six or seven weeks after the birth of the child during which abstinence is necessary) of the relief in nervous and emotional tension that follows sexual intercourse would be an unwise interference with their love-life. The woman during this period is not an invalid, and for the most of the time, observing proper precautions, is in fairly good health, and benefits from the nerve calming reaction of the sexual embrace.

The sexual relations may be continued with customary frequency during the first four months of pregnancy, but it is advisable to

moderate their intensity. For the following three months, it would be well to engage in coitus at rarer intervals, and great care should be taken to avoid pressure upon the uterus and intensity in the act. During the last two months, it is best to desist from intercourse. The period of abstinence should be continued for at least six weeks after the birth of the child.

CHAPTER V

SEXUAL DISTURBANCES IN THE MALE

The problem of sexual disturbances with regard to the male is bound up with a number of considerations. First, there is the question of the venereal diseases, which have left their destructive and debilitating effects on so many men. This is a special problem in itself, and as the subject has been discussed at some length in Little Blue Book No. 654, it will be unnecessary to dwell upon it at this time.

Next in numerical importance come sexual neurasthenia, sterility, sexual impotence, prostatic disturbances, etc.

SEXUAL NEURASTHENIA

Neurasthenia, or nervousness, may be either hereditary or acquired. The symptoms, superficially, are lack of nerve strength, or deficiency or exhaustion of nerve force, resulting in hypersensitiveness to annoying stimuli, lack of self-control, and the tendency to become easily irritated.

The condition may be more or less general, in that case a derangement of the entire system, or it may be local—limited to a certain part of the organism. Thus, there is gastric, cardiac, cerebral, spinal and sexual neurasthenia. Often the trouble begins as sexual neurasthenia, then extends to other organs, and finally becomes general.

It is the sexual classification only that we

are now considering. So-called hereditary neurasthenia is really a *predisposition* to nervous instability, rather than the condition itself, as the disorder is brought about by untoward circumstances in the life of the individual. These unfavorable circumstances may be improper nutrition, undue repression of any side of the emotional life, conflicts between ideals and desires, or even sheer imitation of the neurotic traits of elders.

The tendency of the neurasthenic condition is to localize itself upon the weakest organ or organs, which accounts for the nervous dyspepsia of some, nervous heart of others, etc. But in any form of neurasthenia, no matter what organ may be the seat of the local involvement there is almost invariably a sexual disturbance. This indicates the close relation of nervous instability to the sexual organization.

As a matter of fact, a large part of the trouble is due to irrational or improper use of the sex functions (including the result of disease), or to their suppression; also to mental conflicts between the natural desires and certain ethical or religious convictions. In fewer cases, it is due to over-indulgence of the sexual appetite.

The influence of the neurasthenic condition upon the mentality, or *vice versa*, is such that it cannot be differentiated at times from certain abnormal mental states, namely, hypochondriasis, hysteria (in the female), and in attacks of emotional insanity. It is this psychological aspect of neurasthenia which led Freud to consider that all neuroses are due to psychic

shocks or disturbances of one kind or another, and that almost invariably there is an unpropitious sexual background.

The more one considers this phase of neurasthenia, the more it becomes evident that Freud is almost, if not entirely, correct in his conclusions. Of course, we really know the sexual history of a very few neurotic cases, and very little reliance can be placed on the individual's admission in this respect. The social traditions under which we have been educated make it difficult to confess the actual facts of our sexual life, and the patient's own mental repressions add to the difficulty by producing "forgetfulness."

Then, again, neurasthenia is not so much actual nervous debility as it is lack of control —sheer waste of nerve force. We all see "nervous" individuals about us who every day waste enough nerve force, which if harnessed and constructively applied, could perform marvels in every field of human activity. The wonder is that the reckless and useless expenditure of nervous energy does not leave them physical wrecks in a week. Nevertheless, they go on this way month after month, year after year, and very rarely succumb as a result of their nerve dissipation.

Masturbation and continence are factors in neurasthenia, but as these conditions are hardly to be expected in married life, we shall not have to consider them here. *Coitus interruptus* (premature withdrawal) to prevent pregnancy is undoubtedly an important factor in male sexual neurasthenia. As the woman also suf-

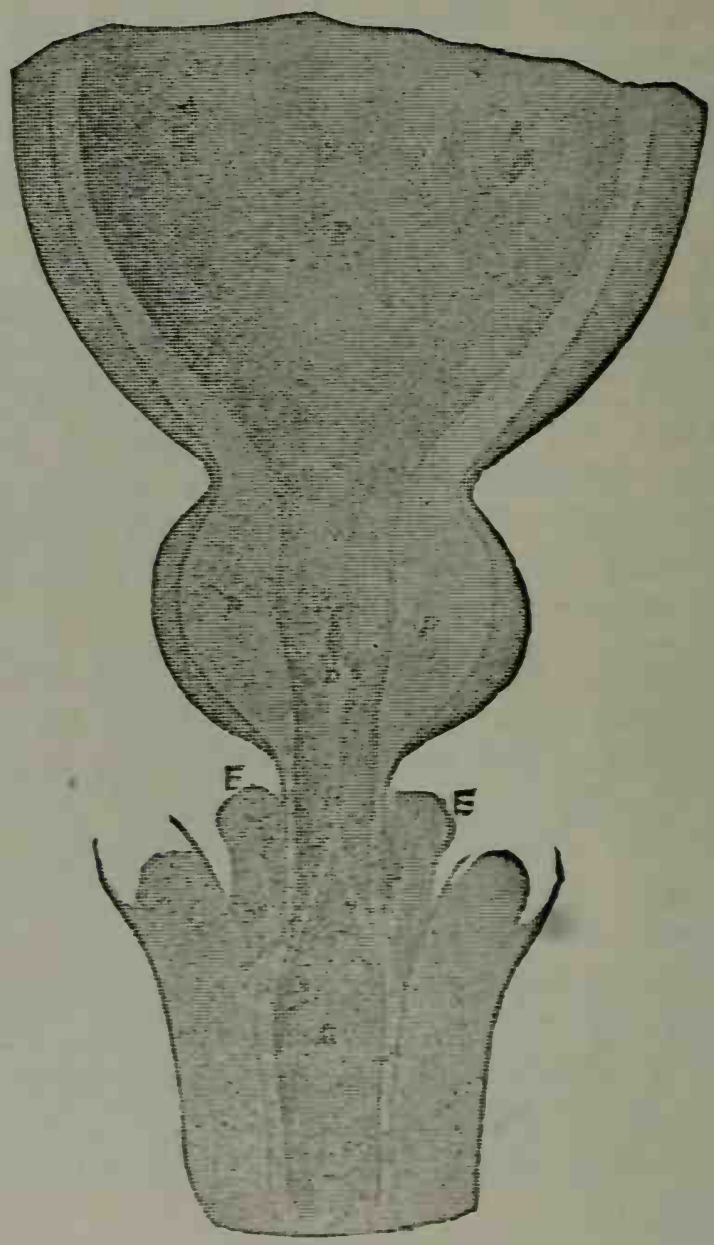


Diagram of Urethra, Prostate and Bladder.

A—Mouths of ureters.
B—Cavity of bladder.
C D — Veru montanum and ejaculatory ducts on floor of prostatic urethra.

E—Cowper's glands.

F—Membranous urethra.

G—Bulbous urethra.

fers from the incomplete sex act, this fact suggests to those who practice *coitus interruptus* that they should at once revise their sexual habits. The prevailing laws, unfortunately for millions of mature, *independent* American citizens, do not permit them to discuss with each other the ways and means of avoiding conception when it is desired. The people of England, France, Holland, Germany, New Zealand, Mexico, and many other parts of the world have liberty, or common sense, enough to permit this right to themselves—but the American citizen, although there is overwhelming evidence that he needs it, and plenty of proof that he wants it, is still too indifferent to demand the sacred right of jurisdiction over his own personal affairs that is now withheld from him by his elected representatives because of his indifference (or is it hypocrisy?).

While sexual neurasthenia may be established at the time of marriage, or the groundwork for the disturbance may be present, in a large proportion of cases, it can be overcome in the most of them, when actual disease is not present, by following the regimen of conjugal hygiene advocated throughout the preceding chapters. And it can certainly be prevented among healthy married couples by a harmonious adaptation of their sexual natures in accordance with the laws of sex.

SEXUAL IMPOTENCE AND STERILITY

Sexual weakness, or impotence, may be partial, of varying degrees; or it may be complete. It may be temporary or permanent.

In many cases the man lacks sexual desire, so that the impotence would probably not be a great handicap upon him if he were not married. But in the married state, this condition is productive of disharmony and marital discord. The only exception is if the woman is genuinely frigid; and, of course, under such circumstances the marriage would hardly be a representative one, as the sexual element, which, when properly used, is productive of the finest impulses in married life, would be absent.

Impotence that is due to a physiological cause (organic), such as diseased testicles, prostate or an inflammation, must be treated by a competent physician, or better, by an experienced sexologist. It is a difficult condition to remedy, and the prospects of success are determined by the nature and extent of the disease.

In psychic impotence, the trouble is due to the individual's mental condition. There is no organic basis for his impotence, but a complex or obsessive idea reposing below the level of consciousness. He fears or imagines he is sexually weak, and this feeling is so pronounced that it dominates his sexual life—although he is usually not aware of the existence of the mental cause. Proper psychic treatment is the best means of overcoming this trouble.

Male sterility may be due (1) to an obstruction in the epididymis or vas deferens, so that the semen cannot pass through its natural outlet; (2) to lack of spermatozoa, or to sper-

matozoa of inferior quality (lacking motility); (3) to imperfectly developed or injured testicles; (4) diseased prostate or seminal vesicles.

The principal cause of male sterility is undoubtedly an obstruction in the seminal ducts —the epididymis or vas deferens—as a result of gonorrhea.

Sterility is sometimes traceable to mumps, or parotitis—inflammation of the parotid gland, near the ear. In the case of mumps in older boys, or men, as sometimes occurs, the testicles usually become inflamed and swell up. Even as a result of mumps in childhood, sterility may occur in adulthood, emphasizing the mysterious relationship between the parotid gland and the sex organs.

Some sterility is obviously incurable, and other types are curable. In any case, it depends upon treating the primary cause, and removing the seat of the trouble if that be possible.

Prostatitis, as inflammation of the prostate gland is called, may be due to various conditions. Injuries, as by the use of instruments —even when carefully handled—sometimes produce prostatitis. The chief cause, however, is infection—and most frequently the *gonococcus* is the infecting agency. The prostate may also be infected from the lower bowel—*colon bacillus* infection.

Deep-seated gonorrheal infection is generally accompanied by inflammation of the prostate. When the condition becomes chronic, it may later in life develop into an enlargement of

the prostate—which is a commonplace and serious trouble in elderly men. Successful handling of prostatitis depends upon absolute rest and hygienic conditions, combined with expert treatment.

THE END.

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